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[The whole in 24 vols., with the Apocrypha in supplementary vol. Vol. II. (of the O. T.) has pp. 50, 179, 206, of which 179 on Exodus. The volume contains also: Introduction to the Three Middle Books of the Pentateuch. By John Peter Lange, D. D., Professor of Theol. in the University of Bonn. Translated by Howard Osgood, D. D., Rochester, N. Y.]

"SPEAKER'S COMMENTARY."—The Holy Bible according to the Authorized Version (A. D. 1611), with an Explanatory and Critical Commentary and a Revision of the Translation. By Bishops and other Clergy of the Anglican Church. Edited by F. C. Cook, M. A., Canon of Exeter. Vol. I. Part I. Genesis—Exodus. London and New York, 1874. [The whole in 10 vols. Vol. I. contains Pentateuch entire and has pp. xii, 928, of which pp. 237–442 on Exodus. The Introduction to Exodus is by Canon Cook; also the Commentary on chaps. i.–xix., and two essays (pp. 443–476) on Egypt and the Pentateuch. The Commentary on Exod. xx.–xl. is by Samuel Clark, M. A., Vicar of Bredwardine.]

REUSS.—La Bible. Traduction Nouvelle avec Introductions et Commentaires, par *Edouard Reuss*, Professeur a l'Université de Strasbourg. [O. T. in 7 parts; N. T. in 6 parts. 1874–79.] Ancien Testament. Troisième Partie. L'Histoire Sainte et La Loi (Pentateuque et Josué), II. Paris, 1879. [Vol. contains Exodus—Joshua; pp. 416, of which 106 on Exodus.]

DILLMANN.—Kurzgefasstes exegetisches Handbuch zum Alten Testament. Zwölfte Lieferung. Exodus u. Leviticus. Für die zweite Auflage, nach Dr. August Knobel, neu bearbeitet von Dr. August Dillmann, ord. Professor d. Theologie in Berlin. (So on original paper cover. Other titles are: Kurzgefasstes exegetisches Handbuch zum Alten Testament. Zwölfte Lieferung. Die Bücher Exodus u. Leviticus von Dr. August Dillmann. Zweite Auflage; also, Die Bücher Exodus u. Leviticus. Für die zweite Auflage nach Dr. August Knobel neu bearbeitet von Dr. August Dillmann, ord. Professor der Theologie in Berlin.) Leipzig, 1880. [Whole in 17 vols. Vol. XII. has pp. x, 639, of which 370 on Exodus. Leviticus complete in same vol.]

ELLICOTT'S OLD TESTAMENT COMMENTARY.—An Old Testament Commentary for English Readers. By Various Writers. Edited by Charles John Ellicott, D. D., Lord Bishop of Gloucester and Bristol. Vol. I. London and New York, n. d. [Whole no. of pp., xxxiv, 576, of which pp. 185–338 on Exodus, by the Rev. George Rawlinson, M. A., Canon of Canterbury Cathedral and Camden Professor of Ancient History in the University of Oxford. The vol. contains also Genesis, by R. Payne Smith; Leviticus, by C. D. Ginsburg; and Numbers, by C. J. Elliott.]

PULPIT COMMENTARY.—The Pulpit Commentary, edited by the Rev. Canon H. D. M. Spence, M. A., Vicar and Rural Dean of St. Pancras, and Examining Chaplain to the Lord Bishop of Gloucester and Bristol; and by the Rev. Joseph S. Exell. With Introductions by the Rev. Canon F. W. Farrar, D. D., F. R. S., Right Rev. H. Cotterill, D. D., F. R. S. E., Very Rev. Principal J. Tulloch, D. D., Rev. Canon G. Rawlinson, M. A., Rev. A. Plummer, M. A. [The vol. on Exodus under special title: as above, through "Exell," thence: Exodus. Exposition and Homiletics by Rev. George Rawlinson, M. A., Camden Professor of Ancient History in the University of Oxford, and Canon of Canterbury. Homilies by various authors. Rev. J. Orr, M. A., B. D., Rev. C. A. Goodhart, M. A., Rev. D. Young, B. A., Rev. J. Urquhart, Rev. H. T. Robjohns, B. A. London, 1882. [Pp. xl, 752, ix.]]

GINSBURG (in preparation).—The Cambridge Bible for Schools. General Editor, J. J. S. Perowne, D. D., Dean of Peterborough. Cambridge and London. The Book of Exodus, with Notes and Introduction, by the Rev. Christian D. Ginsburg, LL. D.

MACGREGOR (in preparation).—Hand-books for Bible Classes and Private Students. Edited by Rev. Marcus Dods, D. D., and Rev. Alexander Whyte, D. D. Edinburgh. The Book of Exodus. By James Macgregor, D. D., late of New College, Edinburgh.

OLD TESTAMENT NOTES AND NOTICES.

At Vanderbilt University, Nashville, the Old Testament chair is now occupied by Rev. W. W. Martin; the former occupant, Prof. T. J. Dodd, having resigned about one year ago. In the Nashotah Divinity School (Epis.) the Old Testament chair has been accepted by Rev. Joseph M. Clark, formerly of Syracuse, N. Y. In the Episcopal Divinity School of Cambridge, Mass., the work of teaching the Junior class in Hebrew and Old Testament history has been committed to Mr. M. Lindsay Kellun, who last spring received the degree of M. A. from Harvard.

The appointment of Prof. John P. Peters, Ph. D., to a professorship of Hebrew in the University of Pennsylvania is an important step forward in the line of Old Testament work. The duties of this chair will be performed by Prof. Peters in addition to his former work in the Protestant Episcopal Divinity School in West Philadelphia. Hebrew will be made an elective in the Senior year of the University; graduate Semitic courses will be offered, and lectures on Semitic literature and comparative philology will be delivered.

Men prepared to do Old Testament work do not have long to wait for an opportunity. Among the American students who this year took the degree of Doctor of philosophy at Leipzig, two, at least, have found positions waiting them. Dr. Ira M. Price is filling the position of Instructor in Hebrew and the cognate languages in the Baptist Union Theological Seminary at Morgan Park; and Dr. J. A. Craig occupies a similar position in Lane Theological Seminary, Cincinnati, O. From these men, with the training which they have received, much will be expected.

The establishment of a Department of Oriental Languages in the University of Toronto, with a *Pass* and an *Honor* Course is deserving of special notice. In the latter course, besides lectures on Semitic literature and history, a full and thorough course is laid out in Hebrew, Aramaic, Syriac, Arabic and Assyrian. Dr. McCurdy, under whose direction the department has been organized, is well known as an accomplished Oriental scholar, having for some years served as a professor at Princeton. The development of this new department will be watched with interest.

In the September *Expositor*, under the heading "Recent Assyrian and Egyptian Research," there is published a criticism of Prof. Friedrich Delitzsch's *Assyrische Lesestücke*. The critic, by his *personal* attack upon Delitzsch, has done himself and the journal little credit. One would suppose that the day had come when, at least among English and American critics, vituperation might well be dispensed with. However vulnerable Prof. Delitzsch's work may be, he has done so much for the cause of Assyriology that such a criticism as the one referred to is entirely out of place. Nor is it probable that, when the facts are sifted, so many slips will be found to have been made.

Very few works, if any, in the Old Testament department that have appeared within the past ten years, have attracted the attention which has been accorded to the new edition of Ezekiel, by Dr. Carl Cornill, of Marburg, a review of which appeared in the July number of *Hebraica*. It is recognized as a masterly specimen of textual criticism, and has brought the author into deserved prominence. At the recent fifth centennial of Heidelberg he was one of the few to receive the degree of Doctor of Theology—a rare honor, considering the occasion and the fact that Dr. Cornill is only thirty-two years of age. The Prussian cultus ministerium has transferred him to fill the Old Testament chair at the large University at Königsberg, as Professor Ordinarius. He had been Extraordinarius, or associate-professor, only a few months.

The word "Hebrew" has quite generally been derived from the stem 'abhar, "pass over," the reference being to the fact that Abram, the forefather of the Hebrews, came from beyond the Euphrates, from Mesopotamia. Of late a new view has found some friends, notably among the more advanced critics. It is thought by many that not the Euphrates, but the Jordan, is the river here to be presupposed. The new interpretation is closely connected with the idea of the early Israelitish history maintained by this school. They claim that the Israel of history is simply a union of desert tribes who gradually formed themselves into a nation on the east bank of the Jordan, and with whom, possibly, a few stray Hebrews from Egypt connected themselves, and that the tribes thus united crossed the Jordan and gradually took possession of western Palestine. *Ibhrim* (i. e., Hebrews) are, accordingly, those who crossed the river Jordan. A defense of this interpretation will be found in Stade's *Geschichte des Volkes Israel*.

The Christian-Jewish movement in Southern Russia has attracted considerable attention in the columns of the religious press. Its peculiarity consists in this, that it appears to be the first general movement among any section of the Jews toward Christianity that was the result not of outward influences, but of inner growth and thought. The leader, Joseph Rabinowitz, is a lawyer, and not a Christian convert. His independent study of the New Testament brought him to believe that Jesus of Nazareth is the fulfillment of the law and the prophets; and the watchword of the movement is "Jesus, our Brother." Although they still seem in some things to see darkly as through a glass, yet the progress of the movement within the past three years indicates a healthy growth in the knowledge and faith of Christianity, and promises well for the future. They have published a number of "Documents," consisting of confessions of faith, etc., and their leaders have published several sermons in Hebrew, some of which have also been translated into German. The leading "Documents" of these people have been translated and published by one of our contributors, Professor George H. Schodde, and published in the *Lutheran Quarterly*, of Gettysburg, Pa., July, 1886.

By the historico-critical method of biblical research, now accepted as the correct manner of studying the word of truth, nothing is meant but the drawing out of the exact sense which the author purposed to put into a passage at the time when he penned it. The method is a revolt against the old allegorical method; which has been more or less in vogue from pre-Christian times among the Jews in Alexandria, down to our own day. This method failed to recognize the fact that revelation is a development and an unfolding of God's truth in history and in time. For the old method the Bible was simply a collection of proof-passages for this or that doctrine of the Church, and it recognized no historical inconsistency in making the faith of Abraham fully the equal of that of the Apostle Paul. The new method recognizes the growth in revealed truth, both in its revelation and in the exhibition of the truths of this revelation in the lives and convictions of God's people at various stages in the Old Testament and New Testament developments. In other words, it is historical; and in order to be this, it must be critical in the true sense of the word. The new method is gaining ground rapidly; the old, however, is still to be found. One will notice its employment by many ministers. That thing for which true Bible students should work most zealously is the entire abolition of this baneful relic of antiquity.

Most people suppose that the venerable Professor Franz Delitzsch is only a learned lecturer and commentator, taking no interest in the weal and woe of the church and in the great problems of the day. But this is far from being true. He is wide awake to these interests, and does much in favor of an intelligent and conservative solution of these problems. He is especially prominent as the leading advocate of Jewish missions. He has been trying for many years to arouse the German church to her duty in regard to the lost sheep of the house of Israel. He, in conjunction with a society for Jewish missions, has published a quarterly, entitled "*Satt auf Hoffnung*" (seed on hope), devoted to this difficult work of Jewish missions. He has published in the interests of the work his masterly Hebrew translation of the New Testament, the result of decades of patient work, of which more than 40,000 copies have been scattered among the Jewish population of Eastern Europe, bringing many to a recognition of Christ as the fulfillment of the Old Testament promises concerning a Redeemer. He has revived the old *Instituta Judaica* in the evangelical faculties of nine German and a number of Scandinavian universities. These societies are devoting time and work to the study of post-biblical Hebrew literature and to Jewish mission-work. Although more than three score and ten, Prof. Delitzsch is yet one of the noblest of God's workmen in the church militant.

Larger works, consisting entirely or in great part of Hebrew print, were first published by a Jewish family, living in Soncini, hence often called the Soncinians, and thence they transplanted the art of Hebrew printing to several Italian cities, chiefly Venice, whence it was further transplanted by Jewish printers to Turkey. The only and oldest Hebrew publications issued in Turkey appeared in Constantinople. The oldest Hebrew publication in Italy was a Ritual of Moses of Conzy, which appeared in Venice in 1450, only ten years after the invention of the art of printing. An edition of Kimchi's grammar was issued as early as 1461. Soon Christians began to compete with the Jews in publishing Hebrew works. Daniel Bomberg, originally from Antwerp, studied the Hebrew, and at a great expense started a printing establishment for the purpose of issuing Hebrew works. In 1511 he published a complete Hebrew Bible. In France only few Hebrew books were published; but in 1508 a Hebrew grammar by Tissard made its appearance. In Spain and Portugal, in 1492, the commentary of David Kimchi on "the former prophets," i. e., Samuel, etc., and in 1497 his commentary on Isaiah and Jeremiah were published. In Austria, the first Hebrew publications made their appearance in Prague. The first Hebrew type used in Germany was employed in a work published in 1475 by Peter Niger, and entitled "*Contra perfidos Judaeos de conditionibus veri Messiae*." In the seventeenth century Heddernheim and Dyhernfurt were the centres of the Hebrew publishing interests in Germany. In this department Holland surpassed Germany; many Hebrew works appeared, especially in Amsterdam, which city soon controlled the book-trade in this line. Competitors to Amsterdam arose afterwards in Germany and elsewhere, and forced down the prices of Hebrew books. Many old rabbinical books were published, and Christian scholars did more in that department than they do now.